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tion may sometimes assume on this doctrine, one must certainly say that the remarks of M. Favre are in many instances elucidative and that they agree in the main with the current views of the philosophy of science.

In his second volume, M. Favre outlines for the various experimental sciences (applied mechanics, physics, chemistry, biology, etc.) the plan of organisation which he deems desirable, by distinguishing in the case of each science, first the organisation of its component parts, and secondly the organisation of labor of its workers. He lays much stress upon the importance of adopting for each science commonly accepted definitions, common classifications, nomenclatures, etc., and for physics he has especially given what he deems to be a convenient and logical plan for the study of that science. μ.

A STUDENT'S HISTORY OF PHILOSOPHY. By *Arthur Kenyon Rogers, Ph. D.*, Professor of Philosophy in Butler College. New York: The Macmillan Company. 1901. Pages, xi, 519. Price, \$2.00.

Of the making of histories of philosophy there seems to be no end, but the present attempt of Dr. Rogers, from its readableness and simplicity, is deserving of a cordial reception. His method has been selective, and it has been his aim to attain economy and clearness of presentation as distinguished from detailed comprehensiveness, at least so far as that has been possible, "without losing sight of the real meaning of philosophical problems." In summing up the thoughts of individual philosophers, he has neglected the minor points of their teachings, and primarily endeavored to emphasise the "spirit" in which they philosophise and the main problems in connexion with which they have made their impression on the development of human thought. Minor names have been passed over. The Mediæval period, while admitted to be intrinsically of great importance, is awarded only 60 pages out of the 500 and more that constitute the volume. A book with this selective purpose Dr. Rogers believes has its place alongside such a volume as Weber's, although he seems to forget that the actual reading space which his work occupies is nearly, if not exactly, as great as that of Weber's. The bulk of the volume has been increased slightly by verbatim quotations from the great philosophical writers, particularly in places where the literary interest supplements the philosophical. This has been especially the case with the Greek philosophers, and has undoubtedly helped to swell the volume. This has its good side, however, and the author hopes by it to arouse "an interest in the masterpieces of philosophy at first hand," a hope which we sincerely trust will be fulfilled. Greek philosophy to Philo occupies 181 pages. The Religious Period, so called, occupies 27 pages; modern philosophy, 250 pages; philosophy since Hegel receives brief, one might even say composite, treatment, but is none the less distinct and intelligible on that account. Recent philosophy is indicated merely in its general tendencies.

The work is unhampered by unnecessary footnotes and references, though there are good general bibliographies; and while the space devoted to some phi-

losophers may to many minds seem disproportionate, Dr. Rogers's exposition of the broad outlines of development of philosophic thought is, upon the whole, continuous, organic, and symmetrical. The student cannot fail to carry away from the perusal of this work, which he will find a pleasant task, a distinct and lasting impression of the main features and the general trend of the growth of the great ideas that have moulded human thought and oftentimes human destiny.

T. J. McC.

AN INTRODUCTION TO PSYCHOLOGY. By *Mary Whiton Calkins*, Professor of Philosophy and Psychology in Wellesley College. New York: The Macmillan Company. 1901. Pages, xv, 509. Price, \$4.00.

The present introduction to psychology by Professor Calkins is intended primarily for the convenience of her students at Wellesley College. "The book is written in the conviction that psychology should study consciousness, both as a series of complex mental processes, or ideas, and as a relation of conscious selves to each other. It is hoped, however, that the points of view have been so carefully distinguished that the book may be useful to readers who reject one or other of these underlying conceptions." The two fundamental theories of the book: (1) the existence of elements of consciousness which are neither sensational nor affective, and (2) the conception of psychology as a science of related selves, are acknowledged by the author as essentially identical with the teachings of Professor James and Professor Münsterberg, from which two psychologists much of the material and the inspiration of the work has been derived. The book is intended for students beginning the study of psychology, although the references to psychological literature and "the formulations of conflicting theories" are sufficient to enable the student to enter independently on a thorough and continuous study of introspective psychology. In the appendix considerable matter has been added on special subjects for the use of more advanced students. The greater part of the book is devoted to the study of normal introspective psychology or the study of the normal civilised and adult consciousness,—on the theory that a thorough analysis of the "facts of one's own normal experience is the necessary introduction both to the introspective study of one's own abnormal experience and to the comparative study of the consciousness of other human beings." Miss Calkins's method and trend of treatment may be gathered from the following titles selected from her chapter headings: Structural Elements of Consciousness; Auditory Sensations; Sensations of Taste and of Smell; Sensations of Pressure, of Pain and of Temperature; Sensations from Internal Excitation and the Consciousness of Motion; The Consciousness of Extensity; Sensational Element and Sensation; Attributive Elements of Consciousness; Relational Elements of Consciousness; Attention; Concrete Conscious Experiences; Fusion and Association; Perception; Imagination; Memory; Thought: Generalisation; Thought: Judgment and Reasoning; Recognition; Emotion; Volition and Belief; Will and Faith; Typical Personal Rela-